THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, DECEMBER, 1866. [No. 12.

EDITOR'S NOTES.

THE MONTHLY JOURNAL.

THE present number of the Journal closes the volume; and a few words need to be said in reference to its publication. It will be seen by the record of the meetings of the Executive Committee, that the expediency of discontinuing it altogether has been discussed; and the question was deferred on purpose that some indication may be given of the wishes of the denomination.

The principal ground for discontinuing the Journal is the expense of its publication. This expense — which is only the cost of paper and printing — is over $8,000 a year, and is only very partially repaid by the amount received from subscriptions. It has been suggested, therefore, that the matter usually making the substance of the Journal be published in our newspapers and other periodicals, using some portion of the money that would be required for the publication of the Journal in a gratuitous circulation of these.

On the other hand, it is said, that, unless even a larger sum were used for this purpose than is now expended for the Journal, we could not reach so large a number of persons. There are issued, every month, nearly or quite

14,000 copies. The number of different persons reached by all the other denominational periodicals put together (since many of the subscribers are the same for all), probably amount to little more than 7,000. And this remaining 7,000, reached by the Journal, are precisely the persons who most need something of the kind, in order to give them such information as shall keep up their sympathy with the movements of our body. Very many of these are people of other denominations.

The Committee desire to follow the wishes of the denomination, and would be glad to ascertain this wish, either through the Local Conferences or otherwise.

If the publication should be continued, we invite careful attention to a request, which is every year sent out in a circular to the churches, asking that each will signify how many copies can be distributed to advantage; so that none may be wasted by being suffered to lie uncalled for in the pews.

LOCAL CONFERENCES.

The most interesting feature of the past month has been the progress towards the organization of Local Conferences, as contemplated in the vote of the National Conference at Syracuse. The Council of the Conference met at the earliest practicable moment after the Convention, and, after careful consultation with brethren from the various sections, prepared a plan of organization which they might offer by way of suggestion, and arranged certain centres which they recommended as designating the most convenient division of the churches, making fifteen Local Conferences for the territory east of Buffalo.

This division has been accepted; and, in almost all cases, arrangements have been made to meet for organization. Indeed, in some, meetings had already been called by the

churches before the plan of the Council was known. And it is probable that every one of the proposed Conferences will be organized before the year is closed. The unanimity and heartiness with which the suggestion has been greeted, proves that the time is ripe for such organization, and is the best of omens for the denomination.

A SPECIAL APPEAL.

We desire to present to the consideration of the benevolent individuals in our churches a matter which is of very great importance, and which yet lies so without the limits of any regular organized charity as to require special notice in order to receive attention.

We mean certain exceptional cases of aid to young men desirous of entering our ministry. We shall say nothing to urge the importance generally, to the cause, of doing every thing possible to recruit the profession; for the subject has lately in various ways been thoroughly presented, and the magnificent liberality towards Meadville now in progress shows that our people recognize its claims. We simply wish to call attention to a class of cases which are not met by this liberality, and which offer an opportunity for more individual and personal interest.

Supposing the beneficiary fund at our theological schools ample for the support of young men who are willing in an economical way to pursue their studies, there will always be exceptional cases for whose necessities this provision will not suffice.

Thus, one eminently qualified and eager to enter the profession may be burdened by having others dependent on him, in such a way that he absolutely needs, in order to carry out his purpose, a somewhat larger sum. Then

again, there are instances where a period of preparatory study is required before they can enter the schools, and avail themselves of the fund provided. We cannot make the reality of the need appear, without describing particular cases; and this we forbear to do in so public a way. Let us simply say, that there are now, within our knowledge, cases which we think could hardly fail to receive sympathy and encouragement, if only they could be known. We shall be glad to make them known to any persons who are inclined to exercise their benevolence in this way, and who will signify to us such a wish. We are confident that one or other of the cases, in whose interest we make this appeal, will approve itself to any who will take the pains to ask further information.

OUR PUBLICATIONS.

We have in press an edition of the well-known work on "Forgiveness," by Rev. J. F. Clarke, which has been long out of print.

We have come into possession of the plates of Dr. Hedge's "Reason in Religion," and shall immediately issue another edition. We are about issuing an edition of Rev. Dr. Nichols's "Homes with the Evangelists," the plates of which have been purchased by the Association.

We have also come into possession of the plates of several other denominational works, of some of which we shall immediately issue editions. A few books of a denominational character, recently received from England, have found such ready sale, that we are about to make arrangements, by which we shall be able to furnish books from abroad for the convenience of our people.

We have nearly completed, in response to a frequent request, a catalogue of religious books, especially those of a liberal character; which we hope may be a conveni-

ence to those who wish to find the literature of the various departments of religious study.

But we wish to say, while noticing these preparations for increasing our list of books and the variety of our efforts in this direction, that our principal aim is to extend the circulation of the books we have. There is a disposition on the part of many among us to disparage our denominational literature. We are not at all discouraged by such complaints; for every day come to us from other quarters such assurances as make us better and better satisfied with it. It is strange, however, that our encouragement should come so much more from outside our own limits than from within them. We quote from a letter recently received from a Unitarian minister in England: "Might I just take this opportunity of acknowledging a great debt of gratitude I owe to the American Unitarians for their publications? I can truly say, and in no spirit of unkindness, that Hedge, Peabody, Dewey, Furness, Eliot, Sears, and Clarke have done for me what all our English Unitarian writers put together have failed to do. I wish the writers on this side the water could express themselves with so much unction, and deal so directly with the topics which claim to be discussed. I look in vain among our own writers for two books at all equal to "Sears on Regeneration," and "Clarke on Prayer."

Similar commendations are continually being received from persons of other denominations in our own country. We hope that our literature will yet receive from our own people the favor and attention it deserves.

RECEIPTS OF THE AMERICAN UNITARIAN ASSOCIATION.

We publish in the present number a full list of acknowledgments of donations to the Association during the past

year. The amount is less than we had hoped; but there are certain considerations, which ought to be stated, which make the result appear more encouraging.

In the first place, a strict rule has been observed in refusing to credit, as a gift to the Association, any sums which, though given through this Board, have been expressly devoted by the donors to specific objects. Whether or not this policy is altogether expedient, it is certain that it would have been easy to swell the amount very considerably, if a different rule had been adopted. Then, again, no account has been made, in these acknowledgments, of legacies received during the year, which have amounted to over $31,000. Besides this, as was noticed by the Secretary of the National Council in his official Report at the Syracuse Convention, the uncertain blending of the first two years of our efforts at increased collections made it difficult for parishes to adjust their contributions to a regularity of period. He estimated, that, taking the two years together, even with the strict reckoning we have just described, there were contributed from the churches nearly the sums proposed; viz., from December, 1864, to October, 1866, twenty-two months, $191,663.03.

It is proper to speak with gratitude of the fact, that during the year three legacies were received, — from James Hayward, $20,000; from Lydia S. Gale, $10,000; and from Ellen M. Smith, $1,000.

We hope that these may prove to be only the precursors of many similar benefactions. We are aware, that in these instances the bequests probably had nothing to do with any recent interest in the Association, but were from its old friends, whose interest was gained and purpose formed in the days when the Association was in the receipt of feebler support. But it is not unreasonable to expect, that, if only its affairs are judiciously administered, the

new awakening on the part of the denomination, and the multiplying opportunities of advancing our Christian faith, will induce more and more to intrust to this organization some portions of what they leave behind them for the benefit of the world.

REPORT OF REV. A. D. MAYO ON THE ORGANIZATION OF UNITARIAN CHURCHES IN THE WEST.

THE following suggestions are offered for the assistance of missionaries under the direction of the Western Conference, American Unitarian Association, and other missions that may be favored by the National Conference of Unitarian Churches.

While it is not anticipated that a strict plan of operation can be enforced upon our missionary agents, it is yet believed that we may profit by the failures and successes of the past, in the vast field now opening to our ministers. For more than thirty years, almost every variety of experiment has been made for the establishment of Unitarian churches in the region west and south-west of the Hudson River. Certainly, there should now be at hand an available mass of valuable experience, which should command the respectful attention of the men, often young and inexperienced, who attempt this difficult enterprise. It is with the hope of concentrating, in a brief space, some of the established laws of success in this direction, for the aid of our clergy and laity, that this essay is prepared.

I. — THE FIELD OF MISSIONARY OPERATIONS.

The proper field for the Unitarian missionary is the entire American Union west and south-west of the Hudson River. The New-England States differ from the remaining portions of the Union in being inhabited almost exclusively by the direct descendants of the most progressive class of the English people. The weight of ecclesiastical influence in New England has always largely inclined to the most radical polity; — The

Congregational, The Orthodox Congregational, Baptist, and Liberal Christian Churches are in possession of the vital points of religious influence. Hence our missionary in New England is almost compelled to follow in the track worn by the Congregational polity, in its march, through two centuries, to its present position.

But west of the Hudson the more distinctively American style of affairs prevails. The States that stretch westward and to the southwest are peopled from a greater variety of nationalities, and classes of the same nation; and the population, consequently, is less capable of methodical, united, and harmonious action in religious matters. Here is also felt, at once, by the missionary of any Church, the lack of that general interest in religion which is still the most remarkable fact in New-England society, distinguishing it from every civilized land. Hence the young man who comes from New England, to enter upon the missionary work in any portion of this vast region, must be prepared to study the religious and social aspects of the people, and be willing to adapt his methods to the need of the community, instead of trying to reproduce the peculiar form of the New-England radical Congregational polity.

The several portions of this great field are also widely different from one another in their religious traditions and tendencies, and thus in different degrees favorable to our operations. The valley of the Hudson and the eastern valley of the Mohawk, including the whole of Eastern New York, cities and country, from Manhattan Island to Oneida County, constitute probably the most intensely ecclesiastical population in the United States. The Roman Catholic, Protestant and Methodist Episcopal, and Presbyterian Churches of the more severe type, still rule this region with a rod of iron, and carry an overwhelming majority of the people in the interest of extreme conservatism in religious affairs. On the contrary, those portions of the State of New York west of the Catskills, and north of Albany, are probably the most favorable regions for the Unitarian missionary in the whole Union. Here struck the original wave of western emigration from New England; and a progressive spirit in religious speculation and polity, educational and

philanthropic activity, has made of Western New York one of the most illustrious communities on the face of the earth.

In general terms, that portion of the Western States lying north of a line projected from the southern boundary of New York to the Rocky Mountains is now the most promising field for the Unitarian missionary. Michigan, Northern Ohio (especially the Western Reserve of Ohio), Northern Indiana and Illinois, Wisconsin, Iowa and Minnesota, have been largely and influentially peopled by emigration from New England, Western New York, Germany, and the most progressive classes from New Jersey, Pennsylvania, and the South. The capabilities of this vast empire, stretching from Utica, N.Y., directly westward to the mountains, cannot be easily overrated by the Liberal Christian missionary. Churches, schools, public lectures, progressive journalism, can all be wielded with prodigious effect in the interest of a broad and popular form of Unitarian Christianity, as soon as the leaders appear, competent to marshal the people, and place on the ground the agencies and institutions adequate to the end proposed.

The States of New Jersey and Pennsylvania, outside the now decreasing body of the Friends, are the stronghold of Presbyterianism; and all churches there are characterized by an extreme of theological bigotry beyond any other portion of the original free States. The city of Philadelphia and Western Pennsylvania are our best fields in this area. Central Ohio, Indiana, and Illinois partake to a great extent of the same religious influence; the original strata of Pennsylvania and New-Jersey immigration having planted in the soil ideas and institutions that yet remain in the country.

Southern Ohio, including the city of Cincinnati; Southern Indiana, Illinois and Missouri, including the cities of St. Louis and Louisville, in Kentucky — are composed of the most irreconcilable elements of population of any States, save those of the Pacific Coast. No class of people is here strong enough to dominate in religious or social ideas. Especially is the influence of the New-England and Western New-York element comparatively weak. All congregational forms of religious polity droop in this humid atmosphere. The Southern element

of population is slow and superstitious. There is a section of the German Protestant and Hebrew people among whom there are more favorable indications; but the majority of the Germans are divided among the Roman Catholic, Lutheran, and materialistic, atheistic parties. The Christians, Disciples, and Universalists seem better able to mould the liberal Christian elements than the Unitarians. Our successes in the cities of St. Louis and Louisville depend largely on the eminent ability and devotion of our leaders there. Cincinnati is the best field of all, but has not yet realized her great possibilities, owing to a transient ministry, and lack of efficient organization of rich materials. Antioch College and the church in St. Louis have been the most powerful agencies yet in the field, in this region.

Kanzas and the Pacific States, partaking more largely of the progressive elements of population, are probably as good ground as the North-west for the Unitarian missionary.

In all the Southern States, our influence must be confined to the larger cities. In each of these, especially in Washington, a church can be sustained, with occasional aid, when the proper man appears. But, outside these few points, it is only a vain delusion to believe we are wanted, or can work to advantage, in the South, until popular education and democratic social ideas have done a half-century's work in this disordered country.

Such is our estimate of the field for the Unitarian missionary. But we must guard against too enthusiastic expectations even in the best portions of this region. It is easier, yet, to establish new Unitarian churches in almost any part of New England than in any part of the country west of the Hudson. Indeed, next to nothing can be done, until the man appears in each community, competent to appreciate its characteristic life, with religious consecration to endure great toils, tact to adjust incongruous social elements, a clear and broad comprehension of Christianity in all its working forces, and an earnest power of speech. We have no belief that any large result can come till such missionaries cultivate the soil. The general interest in religious affairs is too weak to hold people together without a leader; and the fearful excitements of industrial, political

and social life need all the centralizing force of a strong will to hold any body of believers in a church. As fast as fit missionaries can be sent into these regions will our churches grow; and towards this point we must direct our great effort for the next quarter of a century of our existence. Let us invite from our schools, from all professions, from all religious bodies, those able men and women who can do strong, practical work in establishing churches and educational institutions over this region; and our success will be assured.

II. — The Object of Unitarian Missionary Labor.

The whole northern section of this Unitarian mission-field, during the last twenty years, has been occupied by the advocates of a variety of progressive literary, social and political ideas, who by the press, lectures, and conventions, have thoroughly agitated the people. The Spiritualists and the agents of other dissenting views of religion have been heard in every community, through their ablest representatives. The discussions and dissensions in the organized churches have greatly moved large masses of their adherents, and arrested the attention of the whole population. In no region of the civilized world has popular religious *agitation* had such free course.

If the Unitarian missionary, therefore, appears in this field simply as a religious, social, or political agitator, or even a teacher standing alone, he falls into the general crowd that is always passing before the eyes of the people as a dissolving view. He may attract temporary notice from the more thoughtful class; but his impression is at the mercy of the next orator who climbs upon the popular platform. We have little faith, that mere travelling preachers, however brilliant, or even stationary ministers operating alone or without organization, can do our work. Of course, religious agitation is a genuine element of any great reformation; but it is not the highest or most permanent element of success. The object of the Unitarian missionary is primarily to *found a liberal Christian Church* which shall be a permanent influence for the elevation of individuals and the community into a higher and broader Christian

life than now prevails. While, therefore, every honorable method of gaining an extensive hearing should be employed, the wise minister will always look upon his audience as the material for a liberal Christian church, and never think his work even well begun till a number of earnest, religious people, under his leadership, are bound together by solemn agreement to persistent toil and sacrifice in the great cause of a reformed Christianity. There has been no permanent success, in any part of our country, in establishing liberal Christianity without a liberal Christian organization. The most eloquent men have passed off the stage of a religious lectureship, leaving no consolidated power to carry on their work after their departure. The efficiency of every Unitarian church, out of New England, is in exact ratio to-day to its wise and vital organization. Let it be impressed on the soul of every missionary of our faith, that *he is sent forth to found a Unitarian church.* Religious agitation will go on, as of old; but our mission is to organize into permanent working churches the best material thus prepared to our hands.

III. — The Bond of Union.

Every Unitarian church should be built around a profession of Christian faith, as broad as can exist with fidelity to the Christian religion. What that profession shall be, will depend upon the state of Christian culture among those making it. That church will be indeed blessed whose members can stand firmly together on the simple profession of faith in God's infinite love, the spiritual leadership of Christ, and the law of love to God and man.

The "Church of the Redeemer," Cincinnati, Ohio, has adopted the following profession of faith: —

"We, whose names are here recorded, associate ourselves together under the name of the Church of the Redeemer.

"We desire to aid each other, consecrate ourselves, and do good to all men, by obedience to the command of Jesus Christ, our Saviour, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbour as thyself.'

"As a body of Christian believers, we declare our faith in the pure and simple religion taught and lived by Jesus Christ. We believe in 'one God and Father of all, who is above all, through all, and in you all;' in man, as the spiritual, immortal child of God; in Jesus Christ, Son of God and Son of man, as the teacher and exemplar of the religion for mankind. We believe religion here and hereafter consists in a life of love. We rejoice in the liberty wherewith Christ hath made us free, and will protect in ourselves, and vindicate before the world, the freedom which shall enable every child of God to obey the Divine command, 'Be ye perfect even as your Father which is in heaven is perfect.'

"In order that we may accomplish this object, we organize this Church of the Redeemer under the following Constitution and By-laws, which, with this Confession of Faith, is the organization of the church."

This church is organized as a unit, the old distinction between church and society being ignored. The signing the constitution of the church, with consent of a majority of its trustees or two-thirds of its members, constitutes any person, over twelve years of age, a member; and entitles any person, over eighteen, to all privileges save a vote on the disposal of church property, or the pecuniary management of the corporation, which is reserved to owners of pews. This particular organization is simply offered here as an illustration of our idea.

We believe such an organization, in which the body appears before the public as a church, instead of a miscellaneous audience, is much more efficient than any other, especially in the West, where concentration of power and unity and persistence of operation is the crying need in every region of society.

IV. — Worship.

The order of worship in the new church should be adapted to the people composing it. In general terms, the people west of the Hudson need a richer and more varied church-service than in New England. The simpler forms of Congregational-

ism or Presbyterianism are not binding on the people of our new land, however suitable to the wants of the radical English and Scotch population of two centuries ago. Nearly all our churches in the Middle and Western States are working towards a form in which the congregation participates to a greater or less degree. A great help to our missionaries would be a liberal Christian Service-Book, containing a variety of forms for worship, sacraments, and family prayer. Every church must determine how far the liturgical and spontaneous elements can be mingled; for a Unitarian church has the right to adopt any thing the experience of Christendom has shown to be good, or to originate any thing which is a genuine expression of its faith. We believe the administration of baptism and the Lord's Supper, in the light of our blessed faith, a most efficient aid to the spiritual life of every new Unitarian church. Every religious influence that can be drawn from music should be naturalized in the church, a perpetual singing-school for the children being a desirable arrangement. Meetings for religious conversation, discussion, study of the Scriptures, and devotion, are a great help.

V. — Religious Propagandism and Missions.

Every new Unitarian church should be an army for a lofty religious propagandism. The ridiculous indifference or hostility to the diffusion of our blessed religion of love, shown by many Unitarian churches in the East, is no sign of the superiority but of the weakness of their faith. We believe our form of the Christian religion the highest; and, with perfect charity towards all we regard as occupying erroneous or lower ground, we are bound to make every new church a mission post. We should use every honorable method of attracting the people to its preaching, worship, literature, and social life. Our families belonging to it should train up their children to its faithful attendance; invite their friends and neighbors to visit it; urge the multitude of unchurched people, especially the young, to unite with it. An organization to seek out those who should be brought in, and generally to fill the church with members,

should be a part of every new church. Our Eastern churches and clergy should never send a family to the West, without informing the nearest Unitarian church of the fact. Hundreds of families drift away into irreligion in these new countries for lack of this attention; and other thousands are drawn into organizations repulsive to them, because they feel themselves unknown and unnoticed in their old communion.

Every church, however small, should do something for missions; by raising money for the general fund, or sending out its preacher or laymen to proclaim the word. A most efficient mode of missionary work is a society for printing small tracts written by the best minds of the church, or sermons preached by the pastor. A society of women in Albany, N.Y., in this way issued one of the most useful series of tracts ever circulated, at moderate expense. The same organization should urge the circulation of our denominational periodicals, the publications of the American Unitarian Association, and liberal Christian literature. A library of liberal Christian books is an essential of every new church. Let every missionary begin this work at once, however small the way, and he will see its good result.

VI. — The Children's Church.

The corner-stone of every Christian church is the religious education of the children and youth. With the beginning of every Unitarian church, all its children and youth should be gathered into an organization of which the whole congregation should be members; supporting it by contributions of money, and furnishing the best religious culture for teachers. We believe an organization in which the teaching has less prominence than in the New-England Sunday-school, and worship, music, social intercourse, are more prominent, is best for our new Western societies. The pastor can do a good work by preparing a short sermon every Sunday morning for the "Children's Church." In this way our children can be trained into a vital membership of our church, and will not be at the mercy of every powerful organization of the popular sects. A mission school for the poor of our great cities and towns should also

be united with the "Children's Church," and the young engaged in its service. There is no limit to our usefulness in this direction in the large communities of the West.

VII. — Charities.

While the great charities of the land are more and more concentrating into vast organizations, including all denominations of Christians, our churches should be organized as benevolent societies, ready to work alone, or co-operate with larger agencies, as may be most expedient. No church can grow without a great life of solid work for the uplifting of the lower orders of mankind.

VIII. — Education.

Our people in the West should be urged to educate their children, either in the public schools, which are unsectarian, or in the best institutions of which our faith is the guiding spirit. The boys' and girls' schools and colleges of the Middle and Western States are almost universally ecclesiastical sectarian establishments, in which no effort is spared to convert the pupils to "The True Church." We do not censure this fidelity to conviction; but we are amazed that Unitarian parents, who have once known our faith, should expose their children to the indoctrination into the debasing and tyrannical superstitions that rule so many of these seminaries. Every Western and Middle State should have a first-class Unitarian academy for boys and girls, in which our faith should openly be proclaimed, and education shown to be the ally of the pure and broad religion of Jesus Christ.

IX. — The Second Service.

We believe the second or evening service, in our new Unitarian churches, can be most powerfully used as a bridge from the church to the outlying religious world and the general community. As a rule, our morning service should be for the spiritual growth of our permanent congregation. But, in the evening, a different kind of service will attract a new

congregation. In the city of New York, probably the vesper service, with a short, pungent, liberal sermon, is best. In the West, lectures on the applications of liberal Christianity to life are a powerful instrumentality. An excellent help to our hard-worked clergy in Western cities would be a yearly visitation by some of our most gifted Eastern preachers, with a series of religious lectures. Popular lectures, under the control of the church, are sometimes a good agency.

X. — Pecuniary Basis.

It is of the first importance, that the financial basis of every new church should be firmly laid. No body of people should be encouraged to make a call for money from our funds, which they can raise by any sacrifice at home. Every man, woman, and child should be instructed to give freely for the cause. The people of the smallest churches throw away, every year, in ways utterly useless, money enough to place their organization on an honest and effective foundation. A central financial board, managing the church with the same ability and enterprise as a bank or railroad corporation, will often raise the organization to a commanding power; while numbers of our most promising societies have gone to wreck on a loose or niggardly financial policy.

XI. — Christian Union.

No liberal Christian church can hope for permanent success by a life of ecclesiastical isolation. Some of our Eastern clergy and churches fancy themselves in this condition. They are sustained, because they practically enjoy the advantages of Chistian union, while they theoretically repudiate it. But, in the West, where our churches are too much compelled to a solitary life, this union is absolutely essential. Every Unitarian church, in this region, should be a member of the Western Conference and the National Conference, sending its delegates to their meetings, raising money, and in every way possible cooperating with the organizations of the Unitarian body. This can be done in a spirit of freedom, and consistency with our

general duty of Christian fellowship with all churches, towards which our whole religious activity should constantly work.

XII. — A True Church.

The missionary who succeeds thus in founding even a small Unitarian church, in which all the members are bound together by a brotherhood in Christian life and work, may feel that he has established the most valuable institution that can be rooted in this region of our country. Our new American civilization needs nothing so much as the organization of our faith in all centres of social and civil power. And, when once established, let every church be sustained at all hazards. To abandon one such fortress of a progressive Christianity is more than a mistake: it is a treason against American society and the sacred cause of light and love, for which God will call us to account. Only when our Unitarian churches and people feel, that for them the highest duty is to establish their faith in the growing part of this republic, and that their deepest disgrace is their indifference to such duty, will God give us that success which is the sure reward of consecration to the cause of Christ and his law of love.

REPORT ON CHRISTIAN UNIONS.

[The following Report was submitted to the Executive Committee of the Association several months ago. Meantime, it has been examined by many of our ministers and laymen, and has, in the main, received such measure of approval that it is now offered for the benefit of places to which it may be adapted. The whole subject was carefully considered and further developed by Rev. W. P. Tilden in his report before the National Conference, which was published in the last number of the Journal; and the two Reports may be properly examined together, by any who purpose to attempt some such organization.

It is submitted simply in the way of suggestion, to be modified according to the circumstances of the locality in which it is applied; but the general plan is earnestly commended to the attention of the Local Conferences now about to be formed, as one useful method of missionary effort.]

Report.

In attempting to suggest in this Report some practicable method of collecting and organizing the liberal Christian sentiment outside of our churches, your Committee must not be understood as forgetting the need and importance of our usual religious societies with their church edifices, public Sunday worship, and settled pastors. We propose simply to show, that, in those places where a church edifice cannot be built, or a settled pastor supported, an important work may be done. This work, if carried forward according to our sketch, will not only be useful in itself, but will gradually prepare the way for an increase of societies and ministers.

We all know that the great want of our denomination at present is that of able ministers. We all know, that, if we had them, societies might everywhere be formed, and the denomination rapidly increased. But we have them not, and are not likely soon to have them. While we use all means to add to the number of the ministry, let us in the mean time see if we cannot accomplish something more, in a systematic way, with the ministers we have now.

Our plan contemplates, briefly, this change. Instead of having a minister in every church, as now, let us have a minister presiding over several churches. In other words, let us return to the origin of the episcopate, in which every church had its own officers, chosen from among themselves, who were not clergymen, but laymen; and one presiding overseer, who had the charge of several churches.

I. Plan.

Let a certain region be made a district, and let the Unitarian Association appoint a travelling missionary or superintendent for each district. Let this agent or bishop visit all the important centres in his district with the purpose of establishing Christian Unions. On arriving at any place, let him obtain a hall, and deliver a course of lectures or addresses on the Nature of Christianity. Let him show that Christianity is not a creed, a profession, or an emotion; but a life, — a life of outward action proceeding from an inward life of faith, hope, and love. Then let him show that to lead this Christian life requires co-operation and sympathy, and that this is the Christian church; that the essential object of a church, therefore, is not public worship, but Christian co-operation; that therefore there may be a church long before there is a church edifice, public worship, or a settled clergyman; that these should follow and not precede the church union; that they should rest on it, and not it rest on them; that the church should continue to exist, to work, and to grow, even without a pastor or public worship; that it is not necessary to have large numbers in order to make a church, but that two or three, uniting together in the spirit of Christ, are already a Christian church. Let him, therefore, tell them to unite at once, and form such an association, without waiting for numbers, a meeting-house, or a minister. Let them meet in each other's houses; collect a library; take journals; hold religious services among themselves on Sunday or at other times; visit the sick and prisoner, take care of the outcast children, feed the hungry, clothe the naked, and help all reforms needed in their own town or the land.

The district agent of the association, local superintendent, bishop, or whatever his title may be, can also assure these societies that the Unitarian Association will recognize them, wherever organized, as Christian churches; will send them its books; will visit them from time to time by its missionary, who will help them by preaching, by baptizing their children, giving them advice, and, if they desire, holding with them the Christian service of the Lord's Supper.

II. Form of Union.

In order to give a still more practical character to these suggestions, we will offer (merely as an example, to be modified as each Union may desire) the following sketch of a plan of organization.

Constitution of the Christian Union in the Town of ——.

Article 1. The name of this Association shall be "The Christian Union of ——."

Art. 2. The objects of this association shall be Christian improvement and Christian usefulness,—to get good and to do good.

Art. 3. The members of this association shall be those persons who having expressed their desire to become such, and having been nominated at a previous meeting, shall be elected by a majority of the votes of those present.

Art. 4. Members thus chosen shall sign the Constitution, pay the monthly subscription of ——, and attend the various meetings of the association, so far as health and other circumstances may allow.

Art. 5. The officers of this association shall be a president, vice-president, secretary, treasurer, and execu-

tive committee, consisting of three officers and any others who may be added to them.

Art. 6. No creed shall be imposed on the members of this Union; but all, on admission, shall sign the following declaration: —

"We, whose names are subscribed, do unite as a body of brethren and sisters, for the study and practice of Christianity. We agree to meet together and work together, as our opportunities allow; and give a portion of our time, thought, and means, to the benevolent and religious work undertaken by this Union."

Art. 7. Any member desirous of leaving this Union can do so by giving —— days' notice to the president, after which time his obligations to the society shall cease.

III. The District Agent or Overseer.

According to this plan, the duties of the agent appointed by the American Unitarian Association, in each district, shall be: —

1. To visit and preach, in order to form such Unions, wherever he may find a suitable opening; but in case a Unitarian society or other Liberal society already exists in a town, he shall not organize a Union there, except for special reasons, satisfactory to the Executive Board of the American Unitarian Association.

2. Whenever the agent shall arrive at a place in order to form a Union, he shall set forth the principles of Liberal Christianity, chiefly positively, not negatively; making it apparent that he does not deny for the sake of denial, but for the purpose of ultimate assertion, — that his object is not to destroy, but to fulfil. He shall show his hearers, that they can be Christians at once by leading a Christian life, without waiting till they can ascertain what is the

true creed or true church; and that Christianity consists in love to God and men, shown, not in words only, but in deed and truth. He shall show them, that our purpose in forming these Unions is not to build up a denomination, but to give the reality of church union to those outside of all churches, showing them how they can unite to pray together, study together, and work together.

3. When a Union is thus established, and in operation, the district superintendent shall not lose sight of it, but shall visit it from time to time, correspond with its officers, supply it with books and other reading, and keep advised of its affairs. When it is thought best for the Union to hold Sunday services, he shall suggest the use of such service books, hymn-books, and sermons, as may be most suited to their wants. And we also advise the Association, so soon as it may appear that a number of such Unions are in working order, to procure the best manuscript sermons of our best ministers, and to print them in pamphlet form to be read at the Sunday meetings of the Unions, so that they may have something fresh at each meeting. And the district superintendent shall make a quarterly report of his doings, and the results of his labors, to this Board.

(Signed.)

James F. Clarke.
John G. Palfrey.
Eli Fay.

REPORT OF MISSIONARY LABOR.

BY REV. W. P. TILDEN.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — On the sixth day of July, I received through your Secretary an official announcement of my appointment "as an agent of the American Unitarian Association, to act under the direction of the Executive Committee of said Association for the furtherance of Unitarian Christianity in the New England and Middle States." The duties of my agency were further defined as follows: "The principal work will be to preach in places where there may seem to be special need or special opportunity, and to give such pastoral service during the week as occasion may require; to offer to the Board such service of counsel or co-operation as they may ask in connection with this important work among the churches; and generally, in such ways as opportunity may present, or as your own active interest may develop, to advance the object to which the Association is pledged."

I entered at once upon the work as indicated above, and herewith present a report of my labors up to Nov. 20, with a slight sketch of some of the places visited, that their importance may be justly estimated.

LEBANON, N.H.

My work commenced with a visit to this place. It is a pleasant town on the Northern Railroad, about four miles from White-River Junction. It is delightfully situated in the valley of the Mascomy, a small river running into the Connecticut, furnishing a fine water-power, used for various manufacturing purposes, — furniture, sash and blind manufactories, iron-foundries, machine-shops, saw-mills, grist-mills, &c., filling the place with industry and life. It is a business centre to the neighboring towns. Joining Hanover, and being only four miles from the college, it also enjoys peculiar advantages for

liberal culture, advantages that have been appreciated, as shown by the fact that fifty of the sons of Lebanon have already graduated at Dartmouth. The houses in the village, being owned mainly by their occupants, give evidence of care and good taste. No intoxicating drink is allowed to be sold in the place. So I was not surprised at the cheering evidence of industry and thrift. The town already contains not far from twenty-five hundred inhabitants, and is constantly increasing. A large woollen mill, in process of construction and nearly completed, will call a large number of young persons into the village. It is probably the most important *business* place in the western part of the State, north of Keene.

On arriving here, I found preparations had been made for a meeting in the Universalist Church. This church had been closed for some months; and, as the society was weak, it was proposed, if practicable, to unite all the liberal elements in the village in a new organization. As certain donations of considerable amount had been left for the benefit of a Unitarian society, whenever one should be formed in the place, and a minister settled, it was thought best to adopt that name, not in a sectarian, but in a broad, catholic sense, embracing all who might choose to unite on the common ground of a liberal faith.

I have preached in this place, in all, five Sundays; spent one entire week with the people, during which I visited some of them in their homes; and held a social meeting at the church, to consult concerning the interests of the movement, and take measures for the organization of a Sunday-school. The following Sunday, the school was inaugurated; an address to the children, teachers, and parents taking the place of the sermon in the afternoon service. A superintendent of ability and force, enjoying the confidence of all, was chosen, and teachers came forward with alacrity to engage in the good work. It was a pleasant occasion. A generous bundle of the "Sunday School Gazette" has been sent them ever since, free of charge, till next New Year's, when we trust that children and parents will become so attached to the racy little sheet, that they will not consent to part with it.

Some weeks before I went to Lebanon, Rev. A. M. Haskell

preached there one Sunday with great acceptance. The following gentlemen have also preached there since the pulpit has been supplied by the American Unitarian Association: Revs. L. J. Livermore, S. C. Beane, J. Angier, M. G. Thomas, J. Murray, J. Fisher. The last-named gentleman preached with such acceptance, that he received a call to settle as their minister; and, since commencing this paragraph, I have heard with great pleasure that he has accepted their invitation.

Mr. Fisher has hitherto been connected with the Universalists, but has had for years a growing sympathy with the Unitarians. His ability as a preacher, his worth as a man, and his peculiar experience, seem to mark him as the providential man to fill that important place, and to harmonize the various phases of the liberal faith, waiting to be moulded, by the grace of God upon his and their united labors, into a Christian church. We rejoice heartily with the society in Lebanon in its good fortune and bright prospects; and, in behalf of the American Unitarian Association, cordially welcome both church and minister to our household of faith.

Weare, N.H.

This is a quiet farming town in Hillsborough County, twenty miles west of Manchester. The scenery is wild, hilly, almost mountainous. Here I preached one Sunday, in a church formerly occupied by the Universalists. They had had no regular preaching for a long time. Dr. Farley had spent a few Sundays with them a year before, and given them a taste of truths that had whet their appetite for more of the same flavor; showing that transient vacation ministries are not in vain. Here I found an interesting movement had already commenced. Feeling the need of some regular Sunday service for themselves and their children, and not being able to sustain a regular ministry, the people interested had organized a Sunday-school, and decided to hold a regular service, giving a part of the day to the school, and the other part to a religious meeting conducted among themselves, one of their number reading a sermon.

This movement was especially interesting, as showing the

ease and naturalness with which the "plan for organizing societies, where the ability to support a regular ministry is wanting," may be adopted, where there are a few, good, earnest, Christian-hearted men and women to take the lead. This is the very best method of instituting that lay preaching for which there is so earnest a call. This movement is designed to embrace, not only Unitarians and Universalists, but Friends, of which there are many in this region, and all others disposed to join them in sustaining public worship on the broad basis of Christian liberty.

I spent a pleasant day with this "little flock;" was listened to with attention, and hospitably entertained. On my return I sent them Dr. Clarke's sermons, for Sunday reading, and a bundle of the "Sunday School Gazette" for the lambs. I hope this good example of Weare will stimulate others similarly situated to "do likewise."

Wilton, N.H.

I visited this place, so intimately associated with liberal Christianity, through the honored names of Abbott, Peabody, Barrett, Burton, and Livermore; spending one Sunday at the Centre, and another at East Wilton, to further efforts there being made to effect a union between the old society and a new shoot from the old root, which had broken soil at the East village, and promised, under proper care, to outstrip in growth and fruitfulness the parent tree. As neither society felt quite able, alone, to give a minister an adequate support, it was proposed to unite, and hold a service alternately at each place. Of course, there were good reasons to be urged for and against the change. But a kind feeling was shown on both sides; and it was finally decided, as we think wisely, to try the experiment.

East Wilton is enjoying a healthy and vigorous growth, and, by a little kindly aid from the mother church, the little band of earnest workers there may become, in a few years, a self-sustaining church; and, like a worthy and grateful child, return fourfold the parental assistance rendered. There are other small societies so situated as to be greatly benefited by a similar arrangement.

West Amesbury, Mass.

I visited this place by invitation, and found a few earnest Unitarians anxious to have liberal preaching. Some had attended the Orthodox church for years, but, not being able to accept the doctrines taught, desired a church for themselves and their children, based on a foundation which both the intellect and the heart could accept.

Service was held in a forsaken-looking edifice, discarded by the Orthodox, which required a very bright and cheerful faith to make tolerable. The attendance, considering the place, was encouraging as to numbers, and also in the interest shown. As there was no meeting at the Universalist Church that Sunday, there were a good number from that society. I met a few friends in the evening, for conference concerning the prospects of starting a new church. But, while there was a good degree of religious earnestness shown, it seemed to be thought the time had not yet fully come to move directly in the matter, except perhaps to take measures for obtaining subscriptions for a new church, which is manifestly a pressing need.

West Amesbury is a flourishing village, alive with industry and thrift; and, if all the Universalists and Unitarians could unite, they might soon have a strong and flourishing society. We hope the friends of the liberal faith here will not give up, without at least attempting to form such a union for the advancement of liberty, holiness, love. We see not why the union so happily consummated at Lebanon and other places may not be harmoniously effected here. Old party lines are fast fading before increasing light. May the light continue to shine till all such lines are bleached clean out, and the sects, not being able to define their own boundaries, come lovingly together in united labors for the kingdom of God!

Andover, N.H.

This is an agricultural town on the Northern Railroad, about twenty-five miles north-west of Concord.

The village is pleasantly located, in a valley surrounded by a

grand panorama of hills. Only five or six miles off, old Kearsarge lifts its solemn brow above the neighboring heights in kingly majesty, as Saul stood head and shoulders above his fellows. A small stream, trying to find its way to the Merrimac, turns sundry wheels that turn out sundry manufactures, weaving a pleasant thread of mechanical industry into the agricultural warp that nature has provided. The place has about twelve hundred inhabitants, *with no regular public worship*. There is an old church standing in the village, once occupied by the Universalists, afterwards by the Christians, but which has long been closed. A neat and commodious hall has recently been erected by a leading citizen, and dedicated to purposes of worship. But politics have so divided the people, that they are unable to unite in the support of a minister, and the place is seldom opened for religious services. I preached in this hall two Sundays, some weeks intervening. The attendance was encouraging, and the interest shown in the words spoken was such as to give promise that, by and by, some measures may be taken for a supply of their pulpit, a part of the time, at least, by the American Unitarian Association. There are men and women here very earnestly desirous that this should be done; and I hope soon to hear that such an arrangement is deemed practicable.

Laconia, N.H.

This town, formerly known as Meredith Bridge, is on the Montreal Railroad, twenty-five or thirty miles above Concord, and within six miles of Lake Winnipiseogee. Laconia is the largest village in the State north of Concord: it is finely located, has large water-power, which is improved by numerous factories for spinning, weaving, knitting, sawing, planing, machine-shops, iron-foundries, &c.

The place is full of life and activity, and steadily increasing in business and population. Lake Village, a mile and a half distant, is also a thriving manufacturing place, nearly as large. The population of both villages is probably from four to five thousand. There are only three organized Christian churches at Laconia, — Orthodox, Free-Will Baptist, and Methodist.

There is therefore a large class of persons who do not attend church at all. There is a Universalist meeting-house, built twenty years ago, and for a time occupied; but no regular service has been held here for some years. The society has faded and gone, and an effort is now being made to organize the liberal element of the place, for the purpose of sustaining a permanent ministry. Rev. J. F. Lovering, of Concord, has preached there several Sundays this summer with great acceptance. Rev. J. Thurston also spent one Sunday here, and has given an interesting account of his visit in the "Christian Inquirer." I have recently preached three Sundays in this place, spending a week with the people, and am happy to report very encouraging prospects of a permanent society. The meetings were held in the Universalist Church, and were well attended by an intelligent and interested congregation. Before I left, measures were in progress for raising the necessary sum to support preaching during the coming year, and generous contributions had been made for that purpose. Also, a plan has been proposed for raising money, by a course of lectures, for refitting the church, making it pleasant and attractive, as befits a place of worship. A Liberal Church at Laconia is thus taking form, and waits only for a good, earnest Christian man of culture, wisdom, force, and faith, as its minister, to consolidate the movement, and make it a permanent success.

Melrose, Mass.

I spent Sunday, Nov. 18, in this pleasant and growing village, six miles from Boston. Through the efforts, mainly, of a young lady born and bred in the Unitarian faith, a place of meeting had been provided, and printed notices circulated among those supposed to be friendly to the movement. Service was held in a small, but neat and commodious hall, which had been used for worship by the Methodists, before building the beautiful church they now occupy. Between forty and fifty persons were present, who evidently felt it good to be there. At the close of the service, a familiar conference was held concerning the new movement, when a committee was appointed,

with great unanimity and earnestness, to take the matter in charge, with a view to continued Sunday services, and a permanent organization. An excellent spirit prevailed. Those who had not known each each other as Unitarians seemed delighted to meet; and they rejoiced together in the prospect of having once more a religious home. It was an auspicious beginning, and the promise seems bright and hopeful for a Unitarian church here. The nearness of Melrose to Boston, and the facilities of railroad communication, make it a desirable residence for business men, so that it can hardly fail of a continually increasing population. A call for help from a place so important should receive a ready and cordial response.

In connection with my work as indicated above, I have occasionally, for special reasons, "with advice and consent of counsel," supplied the pulpit of a brother minister, or of a parish without a pastor. I have visited in this way the following places: —

CHELSEA. — Where I found the church without a minister, and the scattered flock waiting for a good shepherd's voice to call them together.

HUBBARDSTON. — Where the people were lamenting the prospect of losing their faithful minister, Rev. S. Saltmarsh, who had given notice that he was to leave them.

BROOKLYN, N. Y. — Where I found our Brother Putnam's Church renovated and beautified by the letting-in of new light from above; and with a little nestling of a chapel under its wing, — unfledged, but of a sufficient development to show the maternal likeness of chaste beauty into which it would grow.

LAWRENCE, Mass. — Where they were about giving a call to Mr. Moore, who had preached to them with great acceptance, and who has since become their minister.

Here a pleasant incident occurred, which, though small in itself, is worthy of note. At the close of the morning service, it was told me there was a child to be baptized. As no preparation had been made for the rite, I saw that the call for the service was unexpected. Soon the parents came in with their babe. No one seemed to know who they were, or whence they came. They were young persons, plainly but neatly dressed,

of the class who first heard Jesus gladly. I found, by conversation with them, before the service, they were Unitarians from Dr. Beard's parish, Manchester. They were strangers to us all; but, by inquiry, they had found a Unitarian Church, and, as an expression of their gratitude and faith, had brought their most precious treasure to its altar for baptism. These circumstances gave special interest to the occasion. I made a brief address to them, and administered the rite with a full heart. Blessed rite of our blessed religion! abolishing all nationalities, and making strangers in a strange land feel that they "are no more strangers, but fellow-citizens of the saints, and of the household of God."

It will be seen by this report that I h preached much more in New Hampshire than in our own State. This has not been from choice, but from the simple fact that I have held myself subject to the calls, "Come over, and help us;" and these have been loudest from the Macedonia of our sister State. There is, doubtless, much work of the same sort nearer home waiting to be done.

As you have a right to know something concerning the general drift of my preaching on the mission to which you have assigned me, it may be proper for me to say, in closing, that it has been practical, rather than theoretical or speculative; religious, rather than theological, dealing in great Christian truths of universal application, rather than denominational peculiarities. I have taken some pains to show that Liberal Christianity, as we hold it, does not mean a *loose* Christianity, with all the pins of positive truth knocked out, and nothing but the rotten pegs of denial to hold the braces in place; that it does not mean liberty to live a low and unworthy life, but liberty to search for God's truth wherever God has revealed it, — the liberty of going directly to all the sources of light and knowledge, whether in the Bible, in Christ, in nature, in history, or the voice of the Spirit in the human soul, to learn His thought concerning us, so that mind and heart may be brought into harmony with the Divine will, and that thus we may know something, in our own experience, of the "glorious liberty of the children of God." I have sought to show that

our mission, as a branch of the one Church, is "not to destroy, but to fulfil;" not to fight our fellow-Christians of a different faith, as if we thought more of their errors than our own sins, but to work on in our own way, with the blessed truths we hold precious and sacred, in building up the true kingdom of God in human hearts and in the world.

The fields, as ever, "are white already to harvest;" and the only really discouraging thing is that the laborers are so few.

Respectfully submitted,

W. P. Tilden.

LETTER OF DR. HOSMER.

Antioch College, Yellow Springs, Ohio, Oct. 31, 1866.

My Dear Mr. Lowe, — Our missionary work begins to assume shape, and I may report beginnings and prospects.

1st, Our chapel is a missionary station. Every Sunday we have an audience of about two hundred and fifty students and villagers. I have preached four Sundays, James two, and Dr. Craig one. A fine opportunity, certainly, to give truth to earnest minds, few of which have known much of our faith, thoughts, and methods.

2d, We are to work with Brother Mayo, — we to preach for him, while he scatters the gospel seed broadcast in the suburbs of Cincinnati. I have preached for him already one Sunday.

3d, We have an excellent minister (General McConnell) in the Christian Church here. James and I have agreed to preach for him eight Sundays this year; and he, meantime, is to go out to build up the waste places round about. He is a very interesting man, liberal enough and eloquent, and will do good wherever he goes. His parish cannot give him adequate support; and he thinks he can get something from those to whom he will preach. So we shall be helping him, while he will be an effective missionary of Liberal Christianity. He is a bright, noble man, who raised a company and led it into the war; and returned, after four years and more, a brigadier-general.

4th, At Troy, the Rev. Mr. Miller preaches to a Christian and Unitarian Society. He graduated here, and then at the Cambridge Theological School. His society can't or don't quite sustain him; and, to strengthen him, and to get missionary work out of him, James and I have agreed to preach for him four Sundays, and he, meantime, go out to the scattered sheep, getting what he can for his services.

5th, We mean to go to Columbus and to Cleveland sometimes. I have been to Columbus once already, and lectured in the Universalist Church; and I have made arrangements to help them at Cleveland. Is not this a good plan of operations? And it is all practicable. We hope to make Antioch an advanced post of education and Christianity.

We want books; and may I advertise our wants, and ask generous folks to give us books, and leave them at your rooms? Our world is really moving; the Syracuse Convention was grand. Very cordially, your brother, G. W. Hosmer.

REPORT OF REV. W. C. TENNEY.

Lawrence, Kansas, Oct. 8, 1866.

Gentlemen, — My last quarterly report was written immediately after my return from Leavenworth, where I preached the second Sunday in July. I shall be disappointed, if I do not soon have a request thence, that a minister be sent there. Bear in mind that the population of Leavenworth is estimated at 22,000, and is steadily and rapidly increasing, and that a false start will be much worse than no attempt at all. Should this enterprise be fairly inaugurated, I shall next try Kansas City, which is growing now as never before, promising to be a populous and prospering town.

We have formed, or rather *completed*, a church organization of between twenty and thirty members; and the communion service has been administered for the *second* time (to all intents and purposes the *first*) in the existence of the society. Nine

names were enrolled about three years and a half ago, and the service was held *once;* but Mr. Brown was not sufficiently encouraged to repeat it. It will not be again intermitted.

Sunday-evening lectures, suspended during the summer months, will be immediately resumed.

Very truly yours, WM. C. TENNEY.

P.S. Oct. 9. — I have just received a note from Leavenworth, saying, "We have hired Military Hall for Sundays, for three months. Should be glad to see 'our' minister as soon as convenient."

I telegraph to you at Syracuse, and hope it will not be in vain.

LETTER FROM ROCHESTER.

REV. CHARLES LOWE. ROCHESTER, Nov. 3, 1866.

DEAR SIR, — Without warning or expectation, a wealth of literature came this morning to my office; and I welcome those forty-one volumes as opening wider to this Rochester community the door leading to a Liberal-church Unitarian belief. I have purchased many of the works you send, with others, of which "Ecce Homo," "Walker's Sermons at Harvard Chapel," Peabody's "Christianity, the Religion of Nature," are part, and circulated them to much advantage and accession to our society. But your efforts and the resolution of the Executive Committee have, through this circulating library, reached over one thousand patrons eager to read. Placed upon the shelves at once, with other religious reading donated, I will see that these works have *fair* competition, at least, with their Orthodox neighbors.

I cannot express to you in any words the value and permanent food to be wrought through this donation. If at any time I may, with my youthful lay efforts, co-operate to advance the movement of Liberal Christianity by your suggestion, please give it freely, and "strict obedience to orders" shall be given.

Yours truly, D. L. C.

LETTER FROM REV. HIRAM NORTON.

DELTON, WIS., Aug. 1, 1866.

DEAR MR. LOWE, — We are very glad the Association saw fit to make us an appropriation, and are trying to be worthy. I have services here every Sunday, — Sabbath school also. Have been out a few times, and held services in a schoolhouse five or six miles from Delton; distributed tracts, and spoke a word for our Liberal religion. The visible results may not be large, though no good seed shall fail. Our faith is just what many need and welcome. People seem interested.

Yours truly, HIRAM NORTON.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are apropriately reviewed in a religious journal.]

Massachusetts in the Rebellion. By P. C. HEADLEY. Boston: Walker, Fuller, & Co.

A very interesting and valuable collection of sketches and information respecting events which do not need the vista of years to render them illustrious; and which, on the other hand, will never, by lapse of time, run the risk of losing their importance.

Gloria Patri. Prayers, Chants, and Responses for Public Worship. Boston: R. A. Ballou, Agent, 37, Cornhill.

So far as we have been able to examine it, this is a well-prepared Service Book, admirably adapted to its purpose. If the evident demand for some such manual of devotion (to which demand every new compilation is a fresh testimony) does not lead to the preparation of one by some kind of authority which shall make it generally adopted, and so serve as a kind of bond between the churches, we think this volume may claim the careful attention of all who propose to adopt a book of worship.

Flower de Luce. By H. W. LONGFELLOW. Boston: Ticknor & Fields.

A choice little volume with tasteful illustrations, making a beautiful setting for thirteen short poems, most of which have

been already before the public in the "Atlantic" and elsewhere, but which have a new charm in this attractive dress.

Self-Culture. A Practical Answer to the Questions, What to learn? How to learn? When to learn? With illustrative Anecdotes and Biographical Sketches, Courses of Reading, &c., &c. By JOHN R. BEARD, D.D. Manchester, Eng.: John Heywood.

A few copies of the above book have been imported, and are for sale at the Rooms of the Association.

The following have been referred to the Ladies' Commission on Sunday-school Books: —

Haste and Waste. By OLIVER OPTIC. *Hope and Have.* By OLIVER OPTIC. Boston: Lee & Shepard.

Kindergarten Spelling-book. Part I. By ELLA LITTLE. Boston: Lee & Shepard.

First Lessons in Reading on a New Method. Boston: Lee & Shepard.

A Child's Book of Religion. For Sunday Schools and Homes. Compiled by O. B. FROTHINGHAM. Boston: Walker, Fuller, & Co.

Stories of Many Lands. By GRACE GREENWOOD. Boston: Ticknor & Fields.

PAMPHLETS.

The Well-Wisher. A Monthly Journal. BABOO P. C. GUPTA. Calcutta.

Good News. A Monthly Magazine of Social Science and Christian Charity. Conducted by C. F. BARNARD. Boston: William V. Spencer.

Report, presented at the Twenty-first Annual Meeting of the Manchester District Sunday-school Association, held in Manchester, Eng., March 30, 1866.

An Oration. Delivered at the Dedication of the Soldiers' Monument, in Evergreen Cemetery, Brighton, Mass., July 26, 1866, by Rev. Frederic Augustus Whitney. With an Appendix, containing Notices of the Deceased Soldiers.

UNITARIAN ALMANAC.

It has been decided to issue, in the place of the January number of the "Journal," a Year-Book, on a plan somewhat similar to that published by this Association in former years, — to contain such valuable statistics of the denomination, and other interesting material, as we may be able to secure. For its completeness, we rely on the readiness of our friends to send us such information as it may be in their power to communicate, in answer to the circulars which have been issued.

We should be glad to have a complete account of every Association, philanthropic or religious, which is wholly or in part under Unitarian control; and of educational institutions which are on a liberal theological basis. In order to be of avail for our purpose, *communications must be received before December* 10.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 12, 1866. — Present, Messrs. Palfrey, Padelford, Smith, Clarke, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on Finance reported the following vote, which was adopted: —

"*Voted*, That the Treasurer be authorized to petition the Legislature, at its next session, for an amendment of the act of incorporation, permitting the Association to hold real and personal estate to an amount not exceeding $200,000."

The Committee on Publications presented a report in which they recommended that an appropriation be made for the publication of an edition of Rev. Dr. Hedge's "Reason in Religion," the stereotype plates of which had now come into the possession of the Association; and the recommendation was adopted.

This Committee also reported, that they thought it desirable

to call the attention of the Board to the question of the expediency of discontinuing the publication of the "Monthly Journal." Various intimations had been received, suggesting that the same amount might be expended more advantageously by publishing the same matter in other ways, — as, for example, in the "Christain Register" and "Christian Inquirer," and by contributing towards the increased circulation of those papers. In order to bring the subject before the Board, the Committee submitted the following resolution for their discussion: —

"*Resolved*, That, in consequence of the great expense attending it, the publication of the 'Monthly Journal' of this Association be discontinued at the close of the present year; that equitable arrangements be made with those who have subscribed in advance; and that we henceforth rely on the other periodicals of the denomination for the service which has been attempted by this Journal."

After some discussion it was decided, in order to afford time for obtaining a general expression of opinion on the subject, to assign the resolution for consideration at the January meeting.

The Committee on the New-England States reported, that applications for aid had been received from the societies in Mendon and Tyngsborough, Mass.; and recommended an appropriation of $150 to the former, and to the latter of $100; both of which appropriations were made.

The Committee on the Southern States presented a report, in which they recommended an appropriation of $250 for the services, for six months, of Miss Amy M. Bradley, in Wilmington, N.C. They proposed, that she should go, under the joint direction and with the joint support of the Association and the Soldiers' Memorial Society, to take charge of an industrial school, to gather and conduct a Sunday school, — in both cases for blacks as well as whites; and to circulate reading matter, and do other missionary work which might lie in her power.

The report of this Committee was adopted.

The Secretary called the attention of the Board to the resolution, adopted at the recent Annual Meeting of the Sunday-school Society, proposing a transfer to the Association of the work now undertaken by that Society.

He also presented the following report from the Ladies' Commission on Sunday-school Books; which was read to the Board: —

Report of the Ladies' Commission on Sunday-school Books to the Executive Committee of the American Unitarian Association.

The Ladies' Commission on Sunday-school Books have examined, during the last year, over twelve hundred volumes; and of this number we have recommended about two hundred, as suitable for our Sunday-school libraries. Our catalogue, printed the last month, has been sent to every minister in the denomination, and to some superintendents of Sunday schools. It has also been sent to publishers of juvenile books in Boston, New York, and Philadelphia; and we are constantly receiving from them new publications for examination. We propose to issue a much larger catalogue in the spring, and afterward to add annual supplements. We hope to make this catalogue of such value, that it may become an established authority in the selection of books for our Sunday-school libraries. The first number, although in many respects incomplete and unsatisfactory to us, has been already used to such an extent in the selection of books, that we are convinced it meets a positive want of the Sunday schools. We ask, therefore, for the means requisite for preparing and printing future catalogues, with an assurance, that the desirableness of this work, and the small expense of carrying it on, will sufficiently recommend it.

The preparation of this catalogue was not, however, all which our organization hoped to accomplish.

We have read a large number of books which are out of print, some of which we should strongly recommend for republication.

Our Committee on Foreign Books also advise the reprint of certain English and other foreign books.

Of the manuscripts submitted to us, we have found none altogether suited to our purpose. And we consider it very desirable, that we should in future be able to offer some inducements to writers to prepare books adapted to the wants of our Sunday-school libraries.

We would therefore respectfully renew the request made last year, that the Executive Committee will consider the desirableness of publishing books for the Sunday-school libraries, and of importing such foreign books as are recommended by the Commission.

As great complaint is made to us of the poor bindings of juvenile books and the consequent loss to the libraries, we would also ask the Executive Committee to consider the expediency of purchasing such books as we recommend in the sheets, binding them uniformly in stout and strong bindings, and keeping them for sale at some bookstore, or at the rooms of the Association.

We have no occasion to ask immediately for another appropriation, as we have expended but little more than half the appropriation for the past year. We presume, however, that our printing bill during the coming year will be larger, and that with increased usefulness our expenses will be correspondingly increased.

G. W. SMITH,
F. S. MERRILL,
E. S. TIBBETS,
Business Committee of Ladies' Commission on Sunday-school Books.

After the reading of the above report, it was voted to refer it, together with the resolutions of the Sunday-school Society, to the Committee on Publications, with authority to confer with the Committees of both these organizations.

The report of the Special Committee on Christian Unions, laid on the table at the July meeting, was taken up; and, after discussion, the Secretary was requested to have the report printed in the next number of the "Monthly Journal."

The Board then adjourned to Monday, Dec. 10, at three o'clock, P.M.

INTELLIGENCE.

THE NEW CHURCH OF THE SOCIETY IN SHEBOYGAN, WIS., was dedicated on Wednesday, Oct. 24. The order of services was as follows: Invocation by Rev. Hiram A. Reid, of Beaver Dam, Wis.; passages from the Psalms, read alternately, by the pastor, Rev. George S. Shaw, and the congregation; reading from the Scriptures by Rev. Abraham A. Roberts, of Baraboo, Wis.; prayer of dedication by Rev. Robert Collyer, of Chicago, Ill.; sermon by Rev. Charles H. Brigham, of Ann Arbor, Mich.; prayer; address to the Society by Rev. Carlton A. Staples, of Milwaukee, Wis.; benediction by the pastor.

THE FIFTIETH ANNIVERSARY of the settlement of Rev. Joseph Allen, D.D., over the Society in Northborough, Mass., was celebrated on Tuesday, Oct. 30. The religious services in the church, were as follows: Anthem, "I was glad when they said unto me, We will go into the house of the Lord" (the same used at the service fifty years before); introductory prayer by Rev. Alonzo Hill, D.D., of Worcester; reading from the Scriptures by Rev. Edward H. Hall, of Plymouth; original hymn,

written by Mrs. H. M. Chesboro; prayer by Rev. Calvin Lincoln, of Hingham; sermon by Rev. Dr. Allen; hymn (the one used at the ordination in 1816); prayer by Rev. Ezra S. Gannett, D.D., of Boston; anthem; benediction. A social gathering in the vestry followed the services in the church, at which addresses were made by Rev. Joseph H. Allen, the oldest son of Rev. Dr. Allen; Rev. Drs. Hill and Gannett; Rev. Calvin Lincoln; Rev. Edmund B. Willson, of Salem; Rev. Rush R. Shippen, of Worcester; Rev. Edward H. Hall, of Plymouth; Rev. Benjamin H. Bailey, of Dedham; and Hon. Charles Allen, of Worcester.

Rev. Calvin Stebbins was installed as pastor of the Society in Chicopee, Mass., on Thursday, Nov. 22. The order of services was as follows: Introductory prayer, Rev. B. V. Stevenson (Universalist), of Chicopee; reading from the Scriptures by Rev. Charles A. Humphreys, of Springfield; sermon by Rev. James Freeman Clarke, of Boston; prayer of installation by Rev. Charles T. Canfield, of Bernardston; charge by Rev. William L. Jenkins, of Northampton; right hand of fellowship by Rev. Charles Noyes, of Northfield; address to the Society by Rev. John F. Moors, of Greenfield; benediction by the pastor.

Rev. David H. Clarke, of Alton, Ill., has accepted an invitation to take charge of the new Unitarian Society in Evansville, Ind.

Rev. J. Fisher, recently pastor of the Universalist Society in Alstead, N.H., has accepted a call from the new Unitarian Society in Lebanon, N.H.

Rev. Thomas Hirst Smith, from England, commenced his labors as pastor of the Society in Charleston, S.C., on Sunday, Nov. 11.

Rev. C. W. Emerson, of Brookfield, Vt., hitherto connected with the Orthodox Congregationalists, has accepted a call from the new Liberal Society in Vineland, N.J.

Mr. George M. Folsom, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in Groton, Mass.

Mr. J. Vila Blake, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in Haverhill, Mass.

CONTRIBUTIONS TO THE AMERICAN UNITARIAN ASSOCIATION.

In accordance with a vote of the Executive Committee of the American Unitarian Association, the period for accrediting sums received as belonging to the present year's contributions ended Sept. 30, 1866; and the following is a complete list of acknowledgments for the year thus defined.

Received from societies, as follows: —

MAINE.

Augusta	$30.00
Bangor	500.00
Belfast	100.00
Calais	30 00
Eastport	50.00
Houlton	22.00
Kennebunk	250.50
Saco	40.25

NEW HAMPSHIRE.

Charlestown	100.00
Concord	120.00
Dublin	55.00
Exeter	38 00
Fitzwilliam	16 00
Keene	400.00
Peterboro'	30.00
Portsmouth	1,000 00
Walpole	131.00
Wilton and East Wilton	42.15

VERMONT.

Brattleboro'	334.00
Burlington	200.00

MASSACHUSETTS.

Andover, North	105 00
Ashby	65.00
Athol	19.18
Barre	105.00
Belmont (from ladies of Soc.)	100.00
Bernardston	54.00
Beverly	364.00
Billerica	87.00
Bolton	33.35
BOSTON: —	
First Society	980 25
King's Chapel Society	613.00
New North Society	552.00
New South Society	430 00
Arlington-street Society	3,300.00
Hollis-street Society	1,272.56
West-church Society	1,500 00
Hawes-place Society	410 00
So. Congregational Society	3,500.11
Church of the Disciples	851.00
Church of the Unity (unfinished)	3,300.00
Bridgewater, East	38 00
Bridgewater, West	70.00
Brookline	988.05
Cambridge	800.00
Cambridge, East	100.00
Cambridge (Lee Street)	370 20
Cambridge, West	235 00
Canton	175.00
Charlestown	550 00
Chelsea, North	20 00
Chicopee	301 20
Cohasset	50.55
Concord	345.00
Danvers, South	321.00
Dedham	337.05
Deerfield	100.00
Dorchester	1,806.20
Dorchester (Rev. T. J. Mumford's Society)	166.16
Dover	10.00
Duxbury	40.00
Easton	23.00
Easton, North	500.00
Fairhaven	105 30
Fitchburg	330.00
Framingham	342.00
Grafton	42.00
Groton	243.76
Greenfield	209.58
Harvard	60.00
Haverhill	120.00
Hingham (First Society)	83.06
Hingham (Third Society)	200.00
Hubbardston	50.00
Hudson	32.50
Kingston	53.26
Lancaster	115 00
Lawrence	100.00
Leominster	800.00
Lexington	122.00
Littleton	69.00
Lowell	470.00
Lynn	30.00
Marshfield	34 00
Medfield	55 00
Medford	65.00
Mendon	26 00
Milton	138.00
Montague	10.00
Milford	15.00
Nantucket	54 25
New Bedford	1,000 00
Newton Corner	1,030.70
Northampton	110.00
Northboro'	75 00
Northfield	170 00
Pembroke	32.95
Pepperell	25 00
Petersham	26.13

Plymouth	275.00
Quincy	250.00
Rowe	11.00
Roxbury (Rev. Dr. Putnam's Society)	1,500.00
Roxbury (Mount Pleasant Society)	335.16
Roxbury (Jamaica Plain)	700.00
Roxbury, West	80.00
Salem (First Society)	650.00
Salem (East Society)	390.00
Salem (North Society)	378.00
Salem (Barton-square Society)	370.00
Scituate	16 20
Scituate, South	54.00
Sherborn	73.30
Shirley	41.00
Somerville	500.00
Springfield	1,800.00
Sterling	157 00
Sturbridge	25.00
Taunton	1,515.00
Templeton	55.00
Uxbridge	100.00
Walpole	175.00
Waltham	250.00
Watertown	300.00
Wayland	38.25
Westboro'	33.00
Weston	80.03
Woburn	624 25
Worcester (First Society)	524.00
Worcester (Second Society)	261.00
RHODE ISLAND.	
Newport	80.00
Providence (both Societies)	4,747.00
CONNECTICUT.	
Brooklyn	11.00
NEW YORK.	
Buffalo	129.50
New York (Rev. Dr. Bellows's Society)	4,000.00
Syracuse	430.00
Trenton	40.00
Troy	115.00
Yonkers	350.00
PENNSYLVANIA.	
Germantown	171.50
Meadville	50.00
Northumberland	32 27
	$56,136.71

Received also the following: —

Mrs. Charles Cheney	$50.00
Friends in Framingham	80.00
Miss H. K. Webb	3.00
E. G.	30.00
Friends in England (for work among freedmen)	1,845.00
John B. Hill	28.00
Hon. John Prentiss, Keene, N.H.	100.00
W. Melcher, Gilford, N.H.	25.00
J. T. Colton, Southboro'	10.00
A friend in Boston	500.00
Unitarian Assoc., Washington, D.C.	25.00
Rev. I. Codding	10.00
Harvard Chapel, Charlest'n	5.00
John S. Heyward, Hillsboro', Ill.	50.00
Friend at West Newton	20.00
An old lady in Roxbury	100.00
Col. E. H. Neil, Skowhegan, Me.	30.00
Daniel Low, Staten Island	100 00
William B. Spooner, Boston	100.00
Friends in Milford, N.H.	25.00
Friend in Africa	10.00
J. C. Burrage, Boston	500.00
Sundry persons, mostly in small sums	1.487.50
Total amount	$61,270.21

1866. ACKNOWLEDGMENTS.

Oct. 27.	From	Rev. J. L. Hatch and Charles Gooding, as annual memberships	$2.00
Nov. 1.	„	Society in Bridgewater, for Monthly Journals	20.00
„ 1.	„	Mrs. S. F. Capron, as an annual membership	1.00
„ 2.	„	William Cobb, Dighton	50.00
„ 5.	„	Rev. Dr. Bartol's Society, Boston, additional, including life-memberships for Mrs. Thomas Gaffield, Miss Hannah W. Kendall and Miss Judeth P. Kendall	142.00
„ 13.	„	J. T. Colton, as an annual membership	1.00
„ 14.	„	Rev. Dr. Ellis's Society, Charlestown, add.	50.00
„ 15.	„	Society in Grafton, for Monthly Journals	15.00
„ 16.	„	Mrs. L. P. Wood, Springfield, Ill., for books	100.00
„ 19.	„	Society in Sudbury, for Monthly Journals	11.25